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F. AN INTRODUCTION

TO

THE SCIENCE

OF THE

MODERN MYSTERIES

OF

MASONRY, CHRISTIANITY,

AND

JUDAISM:

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INTRODUCTION.

IN exploring the cause of secret associations and the disorders among mankind, I find it in the want of that truly *one thing needful*, HUMAN CULTURE. That every human being born is not duly cultivated up to the extent of equality of knowledge, as far as capacity to acquire is in question, is most certainly the crime of the rulers of a state. That the means to such an end are as available as the culture of the soil, or the necessity of labour to that end, is a circumstance most evident. The plea of useful ignorance is not to be tolerated ; for it is the boast of all rulers, that their mental culture and qualification give them the right to rule, and that the mass of the people are not in a mental condition to manage their own affairs by the election of representatives for that purpose. The root of all tyranny and oppression, of all social and human ills, is found in the withholding from the masses of each community mental culture, or knowledge that may be conferred on all. To this may be added, the evils arising from a wrong direction, as the consequence of superstition, or mistakes made about ancient language, customs, and ceremonies, prevailing among, and influencing the actions of, mankind.

That one great scheme for the necessary culture of the human race has been propounded, I find a proof in the foundation of the Christian religion. Not that superstitious resting upon the letter of the Old and

New Testament, and the traditions of the Grecian or Roman Church, which now, and for centuries, have made up what is miscalled the Christian Religion ; but THAT REVELATION which is embodied in all the mysteries of all the sacred writings, in all the customs, ceremonies, and traditions of all the Churches within or beyond the miscalled Christian era, which reveals nothing contrary to the evident and immutable principles of nature and the relative condition of man ; the first and final principle of which is, the eternal necessity of the mental culture of each succeeding generation, since mind is not a heritable property, independent of cultivation, but must, season after season, be sown and planted, nurtured, weeded, pruned, and formed, in each human being.

Looking at the language of the Gospel, or God's mystery, and putting an interpretation on that language, which shall become equal to a revelation or a truth, I find the declaration, that a second birth—birth of mind or mental culture, as distinguished from first birth, or birth of body from the parent—is essential to human salvation from evil. I find this declared to be the incarnation of God or Christ in man. I find the word *worship*, as a relation between God and man, to be significant of nothing more than *mental culture*, such being its root in all languages, and such being the only sense in which any action upon that word can realise an evident good. I find *prayer* to signify the necessary labour to acquire knowledge. I find the word *repentance*, when etymologically traced to a root, to be of precisely the same meaning ; as applicable to the culture of mind, signifying *reflection*, *consideration*, *animadversion*, and, when referable to a conditional future state, as referable only to that better future state of mankind that is to be produced when *all* are made Christians or reasonable men, by due culture, in the acquirement of knowledge. I find the promise of *peace* and *good-will* among men,

which most certainly has not been realised in any place yet called Christendom, to be a promise founded on the reality of Christianity, or of equal knowledge, and all its high accompaniments. The true advent of Christ is only to be historically realised by a necessary state of the human mind. It is reserved for the human race to be the creator of Christ, which is a principle, that of reason or intellect ; and not a man, or any other being, independent of that principle. Christ comes from the worship of God, which means, when the words have a meaning, and a natural and rational application, *the best culture that can be made of the human mind, the best action that can be educed from the man.* I find the word *soul* to have no other true meaning than the word *mind*, no other physical origin or existence. It may be made immortal by cultivation ; without cultivation, it can be scarcely said to be born,—there is no second birth. The first is the physical birth ; the second cultivation, an affair of art, the birth of mind or soul. The Christianity of man is wholly artificial, moral, or the produce of art. Even so have been all superstitious notions and the direful mistakes about Christianity. The kingdom of Heaven must be the moral work of human art, founded upon honesty. It has nothing to do with physics, but in human knowledge of physical powers. It is in the birth of mind alone that virgin birth, or immaculate conception, can be truly imagined. The Pagan Mythos illustrates this in the birth of Minerva, while the salutation, submission, overshadowing, conception, blessing, and annunciation or thanksgiving, breeding and birth of Christ, by the Virgin Mary, form but another version of that beautiful mythos, ever pregnant with physical truth and all its moral applications. The miracles and teachings of Christ are : the first, *mythological developments of physical nature* ; the second, *the moral duties of human nature.* It is the principle that teaches, and not the example or power

of man, by knowledge in the form of a mystery or allegory, or even of Christ in man, to make supernatural changes or appearances. It is the knowledge of the principle in man that teaches the moral duty. The arraignment, condemnation, crucifixion, passion, death, burial, resurrection, and ascension, are but figures of the consequences that follow the labours of reason in seeking to reform the condition of man, of the institutions, churches, and states of society. The moral is purely political, and superstition cannot make a truth of it in any other shape.

Such is not only true Christianity, but such is true Masonry.

Though I still deprecate all secret associations, all oath-makings, or absolute promises, as not necessary to the present welfare of English society, I have, by research, arrived at quite another general view of Masonry, to that which I took on first exposing it in the year 1825, while a prisoner in Dorchester gaol. I then dealt with it as I and others were then dealing with the letter of the Old and New Testaments. Not knowing the spirit of the allegory, I knew nothing more than the historical defects and other improprieties of the letter ; that letter which St. Paul, in his Second Epistle to the Corinthians, chap. iii. verse 6, says, *killeth or leadeth the mind to confusion and destruction, as distinguished in meaning from that spirit, or revelation of the allegory of the New Testament, which giveth life or true knowledge.* To know the letter, to carry the whole Bible in the memory, is still to be as ignorant as the man who has never seen or heard of it, unless there be a knowledge of its spirit, revelation, or the meaning of its allegory ; because the letter of the moral precepts is nothing more than was taught by the philosophers of all nations, who never saw or heard of either Old or New Testament, as recorded in the Bible.

Such also is Masonry. To follow the ritual and

routine of all the degrees, to have the language in memory, and to be able from memory to practise all its required steps, positions, grips, or motions, just amounts to nothing at all, in the making of a true Mason. As with the Bible, the spirit or revelation of the allegory of Masonry is required, both as knowledge and practice, to make out the character of a real Mason. A true Mason is the same character as a true Christian. That character is formed by the acquisition of all possible knowledge, with the benevolent desire of extending it among the whole human race ; that recognises in every man a brother who has need of every other man's good-will and assistance. We have now among those who claim the distinction, neither practical Masons nor practical Christians. All are misled with the delusions of the letter, ritual, or ceremony ; none understand the spirit or revelation of the allegory.

Having negatived, in various publications, discourses, and discussions, the assumption that the Bible is a book of historical record, standing prepared to meet any call or challenge upon that head, I affirm it to be an emanation from the ancient mysteries, and precisely similar in its character to the ritual of Masonry. It is a mystery, an allegory, or a series of mysteries and allegories, that requires a revelation. That revelation is not in the book, is not now in any Masonic Lodge ; but it should be in the Church, it should be in each Masonic Lodge, it should be in the mind of every man.

It would be nonsense to publish a mystery and revelation together, because the revelation is sufficient to all practicable purposes without the mystery ; but, wherever there is a mystery, in writing or in the ritual of ceremony, there a revelation is essential to be known, as the true meaning of the matter, or nothing useful is known.

The true meaning, then, of the revelation of the mysteries of Judaism, Christianity, and Masonry, is, that

man is a creature to be improved by cultivation ; that knowledge of things is the source of improvement ; and that time is the material to be properly used to that end ; labour the means of application ; any existing thing an instrument to be worked with and comprehended. Toward the accomplishment of the practice of this revelation, the exhortations of Masonry, as of the Bible, are equally good ; but unfortunately for those concerned, the letter or mystery has engaged too much attention—has been made of too much importance—has been ignorantly substituted as the “one thing needful,” for the spirit or revelation ; the human race has been thereby much damaged, has fallen from a better state, and requires to be raised by the spirit, revelation, knowledge, or better state of mind.

The mind that could construct a mystery developing so much important instruction under the form of an allegory, must have been a higher and better state of mind than that of those who have ignorantly followed the letter or mystery without knowing what it meant, and to whom the spirit or revelation has been wanting. This is evidence of a fall, in the order of generations of the race, from a higher state. The spirit or revelation possessed will carry us back to all those advantages which earlier races must have had, when superstition had no authority, and when science was the pride of man.

As to the history of Masonry, I am not now disposed to limit its existence to any time, nor to confine its origin to any place. Knowing and proving that Christianity was known as a mystery before the era called Christian, that Judaism finds no resting-place on earth before the time of Alexander of Macedon, except in the conclave of the mysteries ; and, seeing that the ritual of Masonry is wholly formed from, or as the Bible mystery, I can as readily believe, that Masonry has truly emanated from the ancient mysteries of Egypt and other

countries, as I can so believe of Judaism, Christianity, or the Bible. Indeed, I cannot otherwise account for the present character and existence of Masonry. To believe otherwise, I must believe that which I do not believe, that some one in modern times, or a hundred years ago, has understood the spirit and revelation of the Bible. The two forms of the mystery so coming down, side by side, afford me a proof that there have been none of the devotees of either equal to the understanding of the spirit or revelation. The letter of either is full of superstition, nothing but superstition has been built upon it. There is more in the spirit or revelation. Hence I award to Masonry a rank in antiquity, meaning, and purpose with Judaism, Christianity, or the Bible.

I am not insensible how great is the difficulty to the present general state of mind, in any effort to comprehend this question in the position here taken. It is like every other kind of knowledge, dark and apparently difficult to those who are ignorant—clear and easily comprehended to those who understand. The very language necessary to state the case, is a novelty to the present generation. It is equivalent to the statement of a new science, for which words are, at first, much wanted. It is necessary to know something of mythology and theology to approach the subject. It is necessary to know much of the divinity of ancient history. It is necessary there should be knowledge enough of the physical sciences to raise the individual above the despicable slavery of superstition. Some knowledge of ancient languages becomes necessary, as the more knowledge of ancient language, the more easily to be comprehended is the science of mystery and revelation, of letter and spirit, of prophecy and interpretation, of theology and gnomology.

The ritual of Masonry, like the Old and New Testa-

ments, has its two-fold lecture on theology and gnemonology ; the first, a mysterious discourse about God, and the relations of the physical to the moral world ; the second, the moral precepts and exhortations of the political and social duties of man toward man. The building of Solomon's temple, which is the gist of Masonry, in its physical allusion, signifies the gaining a knowledge of the physical world ; in its moral allusion, signifies the best temple that can be made of the human body, by culture or product of mind. The letter, figure, or instruments of the symbolization, just mean nothing at all in relation to the subject of the secret or spirit : thus it is called sacred, mysterious, &c. As practical workmanship in the letter, it is symbolical of the labour of acquiring knowledge. As apparent history of the past, it is the history of principles ascertained, which affect alike all people, at all times, in all climes and countries. Hence the spirit of prophecy is most truly founded on the knowledge of those principles, so that every real Jew, real Christian, or real Mason, becomes a prophet, and prophesies most truly in the name of Lord or God ;—Lord or God here meaning the knowledge that has been acquired ; that knowledge being, to its degree, a picture of the physical or moral power, born, deified, and personified in the man or prophet.

In the degrees of Masonry, we begin with the Entered Apprentice, which signifies *a beginning to learn*. Then comes the fellow-craft, which signifies *something learnt and applied, under the direction of a Master*. The degree of Master implies *a capability to teach or to direct instruction*. The Royal Arch completes the philosophic character, and is the acme of the Masonry of the present Grand Lodge. And all that the Templar degrees of the Christian orders can add, is a new form of the allegory. The Grand Lodge Masonry of the present day is wholly Jewish. But a full understanding of the

subject presents the three orders of Judaism, Christianity, and Masonry, as one and the same allegorical scheme for human improvement.

All the particulars of Freemasonry being now laid before the public eye, there remains not the shadow of an excuse or reason why it should be continued as a secret association. The Legislature being about to deal with other secret societies, would do well now not again to make an exception of Masonry. And Masonry, now no longer a secret, had better deal with the revelation than the mystery, and devote its united powers to public instruction. Having done for Masonry what I have also done for the Jewish and Christian religions, the Old and New Testaments, shown how it may be made respectable and useful, I seriously propose to the Masonic Lodges, that they allow me to come among them, and openly and publicly to lecture among them on the subject. I cannot consent to go through any of their obligations, because they are neither legal nor moral ; but I offer to give a scientific and moral explanation of those principles of Masonry, which are the true revelation of their mysterious language.

My exposure of Freemasonry in 1825 led to its exposure in the United States of America ; and a Mason there, of the name of William Morgan, having announced his intention to assist in the work of exposure, was kidnapped, under pretended forms and warrants of law, by his brother Masons, removed from the State of New York to the borders of Canada, near the Falls of Niagara, and there most barbarously murdered. This happened in 1826. The States have been for many years much excited upon the subject ; a regular warfare has arisen between Masons and Anti-Masons ;—societies of Anti-Masons have been formed ; newspapers and magazines started ; and many pamphlets and volumes, with much correspondence, published ;—so that, before the Slavery Question was pressed among them, all parties

had merged into Masons and Anti-Masons. Several persons were punished for the abduction of Morgan ; but the murderers were sheltered by Masonic Lodges, and rescued from justice. This was quite enough to show that Masonry, as consisting of a secret association, or an association with secret oaths and ceremonies, is a political and social evil.

While writing this, I have been informed that individual members of Orange Lodges have smiled at the dissolution of their Lodges, with the observation, that precisely the same association can be carried on under the name of Masonry. This is an evil that secret associations admit. No form of any thing of the kind, when secret, can protect itself from abuses ; and this is a strong reason why Masonic associations should get rid of their unnecessary oaths, revise their constitutions, and throw themselves open to public inspection and report. There is enough that may be made respectable in Masonry, in the present state of mind and customs, to admit of scrutinising publicity.

The common mistake of the superstitionists, under the name of Jew and Christian, has been to read the Sacred Scriptures as pieces of profane history, instead of understanding them to be fane or temple history, history of universal principles relating to the whole human race, and not a record of the acts of the people of any particular time or country. All such records are distinguished as profane, or something recorded of individual human action, beyond or without the business of the temple, and are further styled uncanonical and apocryphal. Profane history is the truth of human action in particular times and places, and of a particular people. Sacred history is the Catholic record of principles, for the guidance of mankind through life, not appertaining or confined to any particular people ; but presenting the principles of nature, or what is known of God, to the Catholic or universal instruction of the human race.

The disposition of the mistaken Jew is to monopolise his portion of the Sacred Scriptures, as a charm or benefit prepared and presented to his people in their sectarian character. The disposition of the nominal Christian, though mistaking, as between sacred and profane history, has latterly been to freely circulate his Sacred Scriptures, ever to proselyte the Gentiles or people of all nations, and to bring them within the sphere of his imagined benefits. The Christian is, therefore, of the two, the more philanthropic character, in the abstract ; though, in his zeal for conversion of mind, or uniformity of creed, he has been practically a most intolerant and furious destructive, which the Jew, in his selfish sense of peculiar and exclusive advantage, with relation to deity, has not been. But this has been the mistake both of Jew and Christian. Reading their Sacred Scriptures, in their true mythological character, receiving the inspiration of their spirit and their truth, understanding what they reveal, the Jew and the Christian become one and the same character, as to the acknowledgment of principles ; and originated their first distinctions in the spirit of two rival philosophical sects, the basis of whose philosophy was the same. Under that spirit of distinction, they have sadly persecuted each other, the weaker party being the greater sufferer ; and superstition springing up as a weed, where their original philosophy ceased to be cultivated,—the four quarters of the globe have been swamped with human blood, instead of having been cultivated into a paradise. The reign of Christ and the Jewish Messiah, one and the same prince, has still to begin. May it soon begin, and may all be united on sound principles under that reign. The Messiah, or Christ, will be the reign of the Logos, or principle of reason among men.

It is then the truth, defensible by physical science, by historical science, and by moral science, that *the Bible, in its theological character, is wholly, indepen-*

dently, entirely, exclusively, a mythological book ; and that, from the name of Adam to the name of Jesus Christ, in the supposed line of Jewish descent, there is not the name of any one human being that has lived and passed the stage of life ; every such name being *the name of a principle*, relating to the human condition ; and the whole corresponding in character with what we have ignorantly, and contemptuously, because ignorantly, styled the thirty thousand gods and goddesses of the Pagan world.

Christianity was a philosophical improvement on the general mythology of Pagans and Jews, inasmuch as it aspired to the encircling of the whole human race within the influence and reign of the best principles : *a high cultivation of the mind, as the necessary foundation of all that is desirable in manners*. Oh ! what a fall, from that height down to the present superstition !

Masonry has been more like Judaism, professing the possession of a benefit, which has been *exclusively held under the guise of secrecy or mystery* ; but which, had it been better understood, *as a system of morality, veiled in allegory, and illustrated by symbols*, would have been passionately extended to the whole human race.

In the first three degrees of Masonry, the *Entered Apprentice, Fellow Craft, and Master*, we find the ceremonies, the symbols, and the language, founded upon the Scriptures of the Old Testament, or wholly Jewish, relating to the building of Solomon's Temple ; which, in its relation to human nature, is a figurative allusion to the building up of the temple of the human mind, or, as Josephus describes that temple, *an allegorical picture of all that is known of physical and moral phenomena*.

An outer meaning signifies a temple to be a convenient building, containing all the necessary implements, both as to men and things, for the culture of the human mind, of which a Masonic Lodge is an emblem, and

should be a reality ; and which also should be the practical and applicable character of the building called a Christian Church : thus harmonizing that system which is now mistakenly pregnant and productive of the most bitter dissent ; and instructing those sects which profess to hold something important, the true secret, revelation, or meaning of which they know not, and cannot apply to their advantage.

But the inner and more important meaning in which the word *Temple* is to be understood, as *Solomon's Temple, the House of God, Church of Christ, Temple of the Holy Ghost, Kingdom of Heaven*, is the mind of man, cultivated from time to time in the best possible manner, and productive of the best possible effects, making, in fact and truth, a *Temple of Reason*. This is the meaning of the secret, or sacredness, or sacrament of the Scriptures of both Old and New Testament, and the mystery of Masonry. Each and all is one and the same thing as to principle. No such building as Solomon's Temple, according to the literal reading of the Books of Kings and Chronicles in the Bible, was ever raised in that country now called Judea ; but the mythological sketch existing, a colony of men, called Jews, under the protection and sanction of the Ptolemies of Egypt, about two thousand years ago, did build a temple on a spot of ground in Syria or Palestine, which was called the Second Temple, and became subject to the fate of all such structures ; and at or after the building of that temple, the name of Jerusalem was first given to the city by which it was to be surrounded, and the name of Judea to the district of land that had previously been called Palestine : the former Jerusalem having meant nothing more than a mythological city, as it is explained in the fourth chapter of the Epistle to the Galatians, and in the Book of Revelation, a Jerusalem, or City of Peace yet to be built.

In coming to the fourth or fifth, if the Past Master's

Degree be considered one, the Royal Arch Degree becomes a link or step, as between Judaism and Christianity ; the Logos or WORD, in relation to Christ, is more distinctively introduced ; and the building of the Second Temple, described as the Lord's Temple, which, in relation to Judaism, is meant to signify the Temple of Christianity : the temple of Judaism, as the first in relation to the second, passing under the distinction of a bondage, captivity, absence of freedom, or a temple of the law ; a distinction without a real difference arising from the sectarian spirit, as between the nominal Jews and Christians, but made symbolical of the progress of humanity from ignorance to knowledge ; and, in the sense of a former fall, from knowledge or observance of the laws of God or nature, to the bad habits of superstition and ignorance.

Masonry has been considered complete in the Royal Arch Degree, and even in the Master's Degree ; but the spirit of sectarianism, so difficult to be kept out of human systems of philosophy, has created new degrees, under the distinction of Christian or Cross Degrees, originating the various ancient systems of knighthood, as knights of the various coloured crosses, Knights Templar, Knights of Malta, &c. These degrees or orders of knighthood were certainly at one time engaged in active and cruel warfare with the followers of Mahomet, and were beaten in the end ; but there is a higher and moral or mental distinction applicable to the whole fraternity, and that is the better sense of symbolical philosophy, in which the cross is understood as the great symbol of science ; the enemies of the cross, as the tyrants who seek to subdue the mind of man, and subject it to superstition ; and the knights, or soldiers of the cross, as the scholars of the earth chivalrously warring with ignorance and superstition, and exposing themselves to all the dangers and sufferings thereon consequent. This view leaves us a true

picture of human nature ; and as we go on to subdue superstition, we shall be enabled to make a beautiful development of ancient symbolical mythology, and to unlock and open the correct history of the past with the key of science, or those cross keys of physical and moral science—the keys of life and death, of heaven and hell, the key-stone of Royal Arch Masonry, of which, in the scheme of Christian symbols, St. Peter is the Custos, that rock on which the Church of Christ is to be built.

I shall, in this volume, give the order of Knights Templar, as the most prominent order in the cross degrees of Masonry ; but shall reserve the multifarious degrees of both Testaments, that have been constructed and observed as portions of Masonry, for the contents of another. The curious reader, in the interim, may find them roughly sketched, if he can obtain that now scarce and much sought work, the twelfth volume of the “Republican ;” of the pecuniary value of which, while compiling it in Dorchester gaol, I had not an idea, or I might have made it a source of great profit. It is not now to be purchased, unless with the set of fourteen volumes at five pounds.

The advent of the Jewish Messiah, the advent of Christ, and the advent of a reasonable state of society, in which mystery and superstition shall yield to plain practical science, in the constitution of the human mind, are to be one and the same reality, the moral of the mystery of Judaism, Christianity, and Masonry. If the nominal Jew, Christian, or Mason, aim at, or expect any thing else, he will die, deceived through life. It is one of the immutable laws of nature, that no other kind of advent that can save from evil shall happen. This is the key to the mystery of Judaism, of Christianity, and of Masonry. Each party avows mystery in his ceremonies, of which he is morally ignorant ; each professes to be waiting for the development of that mys-

tery ; and each will never understand and agree with the other without the use of the key I offer, to unlock the whole of the mysteries. I trace the sacred admission of the principle throughout Masonry, throughout the New Testament, and throughout the Old Testament. The plan of each is *the proper culture and discipline of the human mind*; and *get knowledge, get wisdom, get salvation, get liberty*, is the motto, marrow, key, and substance of the whole. Deliverance from bondage, from darkness, from ignorance, from evil, is the effort to be made ; and Jehovah, Jesus, Lord or Logos (reason), the principle, or help, or means to be sought as necessary to accomplish the end. Man has it all to do for himself ; and this he is clearly taught in the Bible, and in the Masonic mystery. He cannot either deserve or obtain it, but by qualifying himself.

The revelation of Masonry has been one of the means by which I have been led on to a full revelation of the Judaic and Christian mysteries. The mysteries are all purely of a mythological character. If not so, they are not to be at all understood. So understood, the key or revelation is the reason of science applied to symbolical language. Why the mysteries were invented and followed—why knowledge was so secretly and ceremoniously communicated, is not the question now to be settled. Apologies may be found in the poetic pleasure of similitudes ; in the dramatic amusement afforded ; in the importance which the lower state of the human mind has ever attached to things with difficulty obtained ; in the spirit of tyranny, aristocracy, priesthood, and sectarianism ; in the love of the marvellous, which predominates where human nature is left ignorant ; and on many other grounds. I see, with a perfect sight, the whole of the ancient mysteries ; and a true revelation of them will, by-and-bye, form a delightful history of the human race, and illuminate that darkness which has been formed in the human mind, by a resting on the letter of

some of those mysteries as profane historical fact. That which the enlarged mind of ancient genius could symbolize by virtue of its inspiration, as the history of principles incident to human existence, under the form of united similitudes of physical and moral nature, well suited to man's instruction, when understood, has, by erring ignorance, guided by cunning, deceitful, and plundering priesthood, been adopted as a literal history of the human race, and a record of all its actions. The mistake has been the same, as if any other poetic or mythological picture had been taken for the reality, instead of the spirit or principle of an existence; as if Venus had embodied all the love, and Mars all the spirit of war that has existed in the human world; instead of understanding that Venus is a name given to that principle of love which is diffused through human life; and Mars a name for the evil spirit of war which, lamentably, has too much prevailed, and has been too much encouraged by human beings so erring and misled. As Minerva was a name given to the principle of wisdom, insufficiently scattered in the human character, miraculously born from, and immaculately conceived in the brain of Jupiter; so precisely is the whole character and history of Jesus Christ, the only-begotten, but not made, Son of God. In the latter case, the instrumentality of the Virgin does not change the spirit of the Mythos. The whole mythological family, of every nation, will be found true to nature, in the delineation, or revelation of principle. And this is all that is necessary to be learnt by those who meddle with ancient writings and symbols. In so meddling, we deal with the poetry, pageantry, and customs of ancient men, who, we should ever remember, lived on the same planet as we live on, and saw the same external and internal things only which we now see, having no other existences about them than those we now have, on and of which to construct their language. I see and prophesy, that this general view of

the mythological, theological, or mysterious subject, is the only one that can make a brotherhood of the human race, by leading them to truth.

In standing forward as the harbinger or prophet of this the greatest of all the advents that have yet blessed the human race, it must be seen that I stand clear of all bad motive, and have sufficiently studied the current of human nature in society, so as not to delude myself with any hope of a living reward, or any thing beyond that memorial *stone* hereafter, which is commonly the useful man's substitute for the want of *bread* here. I have passed through all the defects of Superstition, of Deism of Atheism, of Materialism ; I renounce all such names and distinctions, as far as they make systems in the mind. I hate secrecy, abhor concealment of knowledge, and have so far studied as to know that *man is born ignorant, and has need of mental culture*, that *knowledge is his one thing needful* : that it is criminal to withhold any kind of knowledge, in its due season for use, from any human being ; assured, that nothing but a near approach to an equality of knowledge can be a near approach to an equality of high condition for the human race, to all that they have called coming peace, goodwill, and paradise. I see a plan for this approach to an equality of knowledge in the mythological rudiments of the Christian scheme, and without wishing to be thought at all alike in character with those who have wrongfully usurped the title, I declare myself to be in reality a *Christian*, free from superstition, the cultivator of science not to be monopolised, but to be extended to all who can receive it. In that same sense, I am a Mason ; in the same, a Jew. A name has never formed the basis of brotherhood, it must be sought in the extended knowledge of the necessary principle. It is *not person, but principle*, that we ought to study. It is not a history of the human race that can serve us ; but a history of the principles that have led it to good or to evil ;

and this is what the Bible, and all other mythological books and mysteries, were meant to teach.

In this spirit, and with this knowledge, I call upon Masons to take me by the hand, and to make their association of more importance than they have yet made it. Let them not wait to be disbanded by the Legislature, as a useless and mischievous association ; but let them anticipate the spirit of a coming age, and assist me in the union of all the mysteries, by this one great revelation of universal application. Our *grip* shall be the sign of wisdom ; our *word* shall become a quickening spirit ; and we shall realize the old Masonic sentiment of (intellectually) *setting the world on fire*. The deluge of mystery has not only overwhelmed Babylon, but Egypt, Greece, Rome, and will, if we do not light up the spirit of revelation in time, most assuredly overthrow this British nation. It is even now in danger, from the dis-sension of its internal mysteries, of becoming an easy prey to some more barbarously mysterious power. Thus fell Babylon, Egypt, Jerusalem, Greece, Rome, and why not Britain, if Britain retain those seeds of disease and weakness ? Tell me not, that the safety of a country is in its superstition, or in its secret and mysterious bands ; I know it to be safe only, where knowledge is dispersing its superstition and mysteries, in a submission to, and a unity of sentiment founded upon, that knowledge. If the bigot will not yield to reason, he will be sure to draw the sword of civil war, or, traitor-like, call in a foreign aid to further his wickedness or madness. This has been every where the case ; this is what is taught by the moral of the mysterious death of Hiram Abiff, and of Jesus Christ ; and this it will be well that we rightly comprehend, in due season, to save our country, and leave a land to our posterity. To get rid of the mysteries, will be to make a holy land of every country. This is revelation.

The spirit of the warfare among the cross degrees of

Masonry, means a warfare with superstition and mystery. The meaning of the church militant is lost to those who have made a mystery of Christianity, without retaining the revelation. The church militant is the church or people fighting against error, mystery, superstition, idolatry, with no other weapon than revelation, knowledge, reason, where that is sharp enough. The sword of steel should never be used but on the defensive. I claim the distinction of having been the best and most enduring soldier of Jesus Christ, that the church has produced within these last fifteen hundred years, a true and trusty Knight Templar, using the right weapons in the right way.

I read, in the year 1834, from the Knight Templar and Masonic tomb-stones, in the ruins of the Chapel of Holyrood-House, at Edinburgh, that Masonry has been a pure, though mysterious, descent from the ancient mysteries ; retained in letter, practised in ceremony, but not understood in revelation. In the Antiquarian Museum of that city, I saw specimens of the cross, dug up in Scotland, that were wreathed as symbols of science, and evidently older than the Christian era. I saw the rude pulpit of John Knox, and lamented that such a fanatical brute had ever gained power in Scotland, to make the ceremony of mystery more fanatically mysterious and mischievous. I saw a brighter past in Scotland, than the whisky-spirit of the present devotion to mystery will allow to be recovered through a long future. The late lamented O'Brien has, in his "Essay on the Round Towers," shown as much of Ireland ; and died a lamentable instance of genius smothered and murdered by ignorant and wicked mystery. I either inherited or prepared a set of nerves suitable to the task I had to perform, and the persecution to be endured. Ten years of imprisonment have not destroyed me. Retiring from the murky, deathly atmosphere of the London winter, I feel as young and as spirited as ever.

I will continue the fight, and will not be killed, while a “crust and Christ” can be found.

The difficulty I feel in making progress is, that learned impostors shrink from discussion, and abuse the ignorance which they rule, by calumniating the honesty and courage that, with more learning, seeks to instruct. The position which I take with every man is, a desire to instruct him, or to be instructed by him. If any other view be taken of my character, it stands misrepresented. In assailing what I have discovered to be superstition, I have, from time to time, used what I have felt to be the most powerful weapons. If I have varied the use of my weapons, it has been from no other motive than to work more effectually. I have learnt to think with Paine, that falsehood is not entitled to complaisance ; and I have most conscientiously spurned all acquaintance with hypocrisy, wickedness, and unsteadiness of character. That I have made more enemies than friends, I am well-informed, by painful experience ; for I have found ignorance and hypocrisy to be the rulers of the world. But that I have found some most valuable friends, sustaining, satisfying, sympathising, cheering, that have made me feel life worth preserving, and man in general as worthy of the struggle I have made for his better future welfare, it would not only be ingratitude in me to deny ; but I cannot do so, as I almost daily enjoy the company of a few such characters.

The true secret of universal brotherhood must be in equality of knowledge, and honesty of its application. All other pretence is trick, deceit, and inefficiency.—Masonry, in its mysterious ceremony, makes this pretence ; but it is a failure, every where a failure, in relation to universality. And it is only by construing the spirit of Masonry to mean a universal equality of knowledge, that its profession of brotherhood can be sustained.

The field of ancient science, which a true knowledge of mythology opens to our view, is the only redemption

we have from present superstition. Strong minds, by their own scientific perceptions, may see through superstition ; but the multitude of this day is not strong of mind, and wants careful direction to abate its fears, to appease its alarms, and to unfold to its understanding the realities of past, present, and future. Let the Synagogue, the Church, and the Masonic Lodge, become schools for that purpose. Let mystery be sunk by science, and imposture by honesty, that a bleeding and starving world may have some hope of better state in the future of this ; instead of being cheated into contentment with ignorance and misery here, under the delusion of attaining happiness hereafter. The immediate present and to-morrow, is that which it becomes man to be earnestly providing for.

This, my playing Knight Templars, is making up the character of a real Christian soldier ; and I hope to see and to say—CONSUMMATUM EST.

THE TAU AND THE CROSS.

The Tau is a figure constructed of five lines, thus,  and is considered an important emblem or badge in Royal Arch Masonry. It is also styled a Triple Tau, or Triple Cross ; the Tau of the Greek being like the  of the Egyptian, Roman, or English alphabet. There were other forms of the Cross. One was the Crux Ansata, thus  ; another tripled, thus  ; In some, there were circles attached to each upper end, thus  and thus  ; a cross within a circle, thus .

The Roman , or Cross of St. Andrew ; the Cross Keys of St. Peter, and all the varied figures of the Cross, found in Heraldry, are symbols of science, or keys of mystery. In every recorded mythology or religion, one or the other form of the Cross has been adopted ; and from the most ancient Phallic ceremonies

and processions, down to the superstition of the present day, it has been the immediate symbol worshipped.

Life may be said to have two departments, or to be of two distinct kinds—the physical and the moral; the sensual and the intellectual; the latter growing out of and being closely intertwined with the other. Superstition has inverted the order, and made the latter the creative power of the former; the intellectual of the sensual, or the moral of the physical. This is the grand mistake! All the evidences of nature are to the contrary, and leave to man the spirit of liberty, choice in many circumstances—a soul, reason, Christ, and moral responsibility: while the former is the doctrine of fatality, carried through both the physical and moral world, leaving man no spirit of liberty, no choice, no soul, no reason, no Christ; a mere helpless, useless, predestinated or fatal creature, without moral responsibility: for if a superior, immutable, intellectual power has designed, that power is alone responsible for what happens. Such a doctrine is the invention or mistake of man, and has no warrant in science. It is a mistake made about the ancient mythology. In reasoning from what we know, we cannot reach a knowledge of any thing of an intellectual character preceding or equal to physical power. Intellectual power is human art, applied to the varying or extension of effects by other combinations of physical causes, than those which physical nature presents to us. I maintain, that no true science or morality can be taught on any other general ground.

The science of symbols teaches us, that the same symbols may be made or meant to represent the two departments of life. For instance; the great order of creation and preservation is, both physically and morally, of a generative kind. The Cross, in varied figures, might have been, as it has been, made to represent

both departments ; the physical, as the first principle—the moral or intellectual, as the second principle of life ; the first and second birth of the New Testament. Then, as an emblem, the figure or symbol may be made an instrument for abuse in the indulgence of sensual excesses, as it has by mistake been made an instrument of abuse in superstitious or devotional excesses. It may even be abused in intellectual excesses, which often endanger the physical organization, and lead to insanity. This will account for all the various abuses, uses, and views that have been made and taken of mythological symbols. Human nature may and does use and abuse every thing that can be subjected to its sphere of action ; and the only remedy available and applicable, is proper intellectual culture, which is the true and the best religion—the best pastime, the best filling up of the hours of life not required in sleep, in the cultivation of the earth, and preparation of other necessary comforts. The grand question for man to solve is, *how can the time of human life be best spent ?*

The *Triple Tau* has been adopted by the Jewish, or Old Testament order of Masonry ; the *Cross*, by the Christian, or New Testament order. In original meaning and general application, they are one and the same symbol of science, denoting what is known of physics by the intellectual or moral, whatever addition can be made to that knowledge. Here we see also the union of principle in Judaism and Christianity. And how appropriate is the symbol of a *key* or *cross* to the *unlocking*, not only of those mysteries which scientific men have constructed in language ; but also *that knowledge*, or *the search of it*, is the key wherewith to unlock all the mysteries of physical nature ; which are mysteries as far as we are ignorant, but which cease to be mysteries as we acquire knowledge. Knowledge is the *one thing needful* ; the *lost word* sought in Masonry ; for truly has superstition misdirected the hu-

man mind, and caused a fall from the ancient knowledge possessed and signified by symbols. Let all go in pursuit of knowledge, and thus harmonize human dissent and its evil consequences. Men agree in and teach whatever they know: they dissent only where both parties are ignorant, and neither can explain the mystery of ancient language and symbols.

As we see that the Cross is a symbol of science, we reach the grand *denouement* of the meaning of the conversion of Constantine, the Roman Emperor. The story goes, and is told in the Cross-degrees of Masonry, that Constantine saw a figure of the cross in the heavens, with an inscription, *In hoc signo vinces: By this sign or symbol, thou shalt overcome*; and that this sight converted him from Paganism to Christianity. We now see that the Cross was originally a Pagan symbol, and could have been nothing new to Constantine. The moral of it, as here presented in the name of Constantine is, that, *by science man may overcome all the difficulties that wait on his ignorance*. This, if any, was the discovery or development to the mind of Constantine. And this was the truth so desirable to be known by all men. The Christian religion was introduced in this way, and carried on by symbols. Ancient ecclesiastical history is full of them. Here we have a wheel within a wheel, as to the Cross and inscription said to have been seen by Constantine in the heavens. Not only is the phrase, *In hoc signo vinces*, most strictly applicable to the power of knowledge or reason; but in the initials of the words, we have the celebrated I. H. S., which the Latin Fathers translated, *Jesus Hominum Salvator*, or Jesus the Saviour of man; but which is traced to the Pagan altars of Bacchus, as a Greek inscription of the letters *Iota, Eta, Sigma*, signifying, *Yes*, or Saviour. In the inscription of the Cross, as said to have been seen by Constantine, we have only to take up and add the initial of *vinces*, and we make the

Latin Jesu. It is thus the whole thing called the Christian religion, throughout its nomenclature, has been constructed: this is what it is in principle; and nothing of it as it has been read according to the letter, as a piece of profane history, has been true. The name of *Jesus* is found to be a Pagan name, or the Greek for *Saviour*; as *Christ* has also a root in the Greek language signifying *Anointed*. Jesus Christ, the Saviour Anointed, that is, chosen by mankind: in which, in the rendering, that the salvation consists of knowledge or reason, none better can be found to be adopted or anointed. Here is nothing peculiarly of Jewish origin; but of Grecian deduction, corresponding precisely with the parallel Mythos of Prometheus bound and unbound. All book and epistles denominated Christian, have come down to us from the Greek language. We cannot trace one of them into the Hebrew language, or that of the Jews, though we can trace the principle upon which the Mythos is constructed into Persia, Hindostan, and among every anciently known people from the Hindoo to the Druids of this island. The Jews have the same Mythos in their Jehovah, Moses, David, &c. It is the Mythos Logos, the mysterious power of reason or intellect in the human being, emanating from the mysterious or unknown power of the physical universe.

Modern, self-styled Masons have played with the symbols of this mysterious science without understanding, and consequently without making of it any useful application: they have, in fact, used it to their injury. The same may be said of modern, self-styled Christians and Jews. A full development of this mistake is now, for the first time, made known, and I invite to its aid the criticism and discussion of all existing talent. Let it not be considered as any thing of mine; but let it be examined as if it had an anonymous author.

Through ignorance of its mystery, many defects and

anachronisms have crept into the ceremonies of Modern Masonry. Without having seen the interior of a Masonic Lodge, I could correct them, by virtue of my knowledge of the true Masonic Science. I have done so in the Royal Arch Degree accompanying this introduction, as I had to make it up from many varying forms used in this country and in America. In my present edition of the Royal Arch Degree, there is nothing out of order, and nothing that is valued, omitted.

As my pursuit of Masonic Science is closely coincident with my general warfare with superstition, further elucidations of the subject may be expected from me; but I should prefer to send them forth in the shape and practice of Lectures among Masons, as some preparatory initiation, by education somewhere, is essential to the full understanding of the mythological matter.

I have, among my Masonic illustrations, many definitions of the Tau, such as that it means—T. H. or *Templum Hierosolyma*, Temple of Jerusalem; that it means a treasure, or a place in which the treasure is deposited. These are but symbolical meanings of the symbol. The true literal and moral meaning is the key to science, or the diving of the intellectual power into the physical mysteries, and thus obtaining revelation. It has been described as the Nilometre, an instrument by which the waters of the Nile, at their overflowing, were measured. As T. upon H. it may be defined as the Cross upon the name of Jehovah, or the mystical union between the Father and the Son, the letter H representing Jehovah, or the Father. This would be still but a symbol or mystery; and what we want is the revelation of the mystery, which we can only find in reading it as a symbol of science.

That man is physically born ignorant, and has need of intellectual cultivation, is the root and foundation of all useful knowledge. Superstition has smothered for

a time this the first necessary item of knowledge. It must be redeemed before human society can recover its lost position. We have in the Church and its property all the machinery necessary wherewith to recommence the suspended task; and as the property is a public one belonging to the whole people, there can be no ground of exclusion or want of qualification because of poverty. It is the fallacious boast in the ceremony of Masonry, that it may be obtained without money. The candidate is deprived of every thing valuable, and received only as a figure of humility; as a picture of the human mind proceeding from ignorance to knowledge.

A thorough series of Masonry should represent the creation of the earth, &c.; of man and woman, by the Logos or Jehovah; the disposition of Jehovah, that man should be happy as the cultivator of the soil; the possession of the Garden of Eden; the loss of that possession; the slaying of Abel by Cain; the building of the Tower of Babel; the confusion of tongues and dispersion of the people; the bondage in Egypt; an Exodus from that bondage; the passing of the Red Sea; giving the law from Mount Sinai;* sojourn in the wilderness; the gaining possession of a holy or fruitful land; building of a temple in the city of Jerusalem; the loss or destruction of that temple and city; the captivity in Babylon; the restoration from that captivity; the re-building of the temple and city; the advent of Jesus Christ, as a new incarnation of the Logos; the persecution and crucifixion of that incarnation; its

* A modern traveller through Egypt and the surrounding desert informs me, that Mount Sinai is the theatre of one of the most powerful echoes known on the earth, and singularly adapted for any kind of divine or priestly imposition upon an ignorant people. I do not remember that any other traveller has noticed this echo. This gentleman is about to publish his travels, with some new illustrations by geological data of the creation of the earth.

death and burial, resurrection and ascension ; the apostolic preaching of the gospel for the institution of Christianity, and its effect on mankind ; the invasion of the Holy Land by infidels ; the combined efforts of Christians to expel them ; the varying success of that effort ; final triumph according to the prophecies.

The present practised system of Masonry embodies all these subjects, without proper order and arrangement, and without sufficient instruction as to its mythological character. Neglects, mistakes, and want of written documents have thrown the whole into a medley. The dramatic arrangement of the contents of the Bible is a perfect picture of the struggles and mishaps of human nature ; and the promised happy future is the conditional promise of purification by the aid of Christ, the Logos, or practical reason in the race. The mistaken use is to treat it as profane history, and not to receive it as a warning example in the statement of principles. To the purpose of any theological instruction, it is not necessary that the details be literally true as profane history. It partakes of the character of novel or other dramatic writing, of instruction as to character and principles by fiction, which to this day is received and most read as the most agreeable and satisfactory style of writing. Our present public mind cares very little about simple, common-place, practical truths. Human nature seems to crave mystery ; to be fond of riddles and the marvellous ; and, doubtless, it was ever so, and so provided for in the Bible and other mythological and dramatic books—so provided for in Masonry.

RICHARD CARLILE.





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